

FILM, PHILOSOPHY AND RELIGION

Edited by

William H. U. Anderson

*Concordia University of Edmonton
Alberta, Canada*

Series in Philosophy of Religion



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*To all the students who have educated me throughout the years and
are a constant source of inspiration.*

It's like a splinter in your mind.

~ The Matrix

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Acknowledgements

I edit books for the pure education of it. I acquire expertise from every book by experts in the field—who know more about it than me—both in terms of theory and method but also content. Education is, like wisdom in the Book of Proverbs, “more precious than rubies and nothing you desire compares with her” (3:15). So my sincere thanks to each and every contributor.

Editing an anthology has certain analogies with teaching Hebrew (or Greek). Once one is situated deep within the text—grammar, vocabulary, syntax and punctuation—one becomes intimately involved with the content. From this comes depth of analysis and questions which lead to dialogue with the text and its ideas. Along with that is the wide diversity of scholars, themes and ideas that come from international perspectives. All of this is why I value the education I receive from editing books. Consequently, I am grateful to Vernon Press for their constant support throughout the years and to Argiris Legatos as the Editorial Manager of VP.

I would like to acknowledge the assistance and advice of three of my colleagues from the Philosophy and Religious Studies Department here at Concordia University of Edmonton without whom this book would not have come to fruition: Dr. Steven Muir, Dr. Travis Dumsday and Dr. Jonathan Strand; along with Dr. Reginald Weibe who is Assistant Professor of English here at Concordia. I am also indebted to another colleague from Taylor Seminary here in Edmonton: Dr. Randall Rauser who is Professor of Historical Theology there. In addition, I am grateful to Dr. John Vinrod, Dr. Roland Martin, Dr. Cagdas Dedeoglu and Dike Odimuko—my former M.A. student and Ph.D. Candidate at McMaster—who provided valuable insights into African film. Chris Legerme did the bibliography per usual.

This book is dedicated to all the students who have taught and inspired me so much over the years, but special mention needs to go to Chris, Erin and Sarah (The Three Scholarly Amigos)—because I have had the privilege to watch them grow as scholars through their B.A.s and M.A.s here at CUE—and now as they move forward with their graduate and postgraduate studies. They have enriched my life as a scholar and a human being by their intelligence, questions, discussion and writing (as well as laughing at my jokes!).

Introduction

William H. U. Anderson

Concordia University of Edmonton

I find it difficult to just watch movies without being critically engaged as a scholar. My wife and son often complain, in relation to the “Suspension of Disbelief”, “Oh Bill! Just go with it!”

My parents loved the movies. They remembered as kids when Silent Film transitioned into “Talkies” in the 1920s. They used to take me to the Garneau Theatre near the University of Alberta in Edmonton to watch Charlie Chaplin films. Like many of us, I have so many fond memories of films that I’ve watched over the years with both my parents and childhood friends at local theatres in Edmonton: The Paramount on Jasper Avenue, The Roxy on 124th Street and The Town Cinema on 118th Avenue, along with the Golden West Drive-In where I first saw *Star Wars* in 1977 (but I won’t tell you under what circumstances).¹

Hollywood is a \$40 Billion annual business. It is very influential in our culture. If we want to know who we are as individuals and a society—who we are, what we believe and what we value—we need to know and understand Hollywood and film. Make no mistake: Hollywood is neither philosophically, politically nor morally neutral. We also know from many studies that movies “affect” us long before we’ve thought it through. In other words: Hollywood “smuggles” all kinds of ideas into our minds and hearts without us even knowing it. And while Hollywood may be the biggest and most influential in the world, this book will demonstrate the growing international influence of film from Bollywood (India), Nollywood (Nigeria), Ghallywood (Ghana), Zollywood (Zimbabwe) and Yesilçam (Turkey).

Knowledge is power! The more philosophical and analytical we are about movie watching, the more we will be able to know where they are coming from and how to combat any bad ideas with which they might be trying to indoctrinate us. That can be just as much fun as watching the movie itself! It also can help us understand the culture we live in and how to navigate its pitfalls. We can decide for ourselves which are good values for individuals and society and which are not.

¹ *Star Wars—A New Hope*. Directed by George Lucas with Screenplay by George Lucas (20th Century Fox 1977).

Taking an academic approach to film has caused me to see and understand many films—which I’ve seen many times before—in new, revealing and challenging ways. I have told my students that my film courses are the most intellectually stimulating and challenging courses I have ever prepared and taught. I try to help students see how an academic approach to art will not only expand their minds but also help them to get much more out of it and to enjoy it more. Film is no exception.

I enjoy reading students’ Film Journal, which is a combination of film review and critical reflection. They often repeat the idea of their surprise at watching films they normally wouldn’t and enjoying them—like Hitch’s psychological thriller *Vertigo*—but also the value of watching them in an academic way.² It’s fabulous to see my students talking about the nuts and bolts of basic film studies and how these mechanics have caused them to see the “affect” of these in film as art. Many of them find it so cool that *The Matrix* is shot in two filters: green for the computer-generated world and blue for the Desert of the Real.³

Theology of the Movies began in the 1960s, picked up momentum in the 90s but has blossomed in the twenty-first century. Rob Johnston at Fuller Theological Seminary is the founder and director of “Reel Spirituality”. Their webpage says that “Reel Spirituality seeks to simultaneously raise visual and spiritual literacy. Image-driven, educationally-focused, and spiritually-centered, Reel Spirituality brings together filmmakers and film-viewers, Christian leaders and laity, scholars and students for dialogue between our culture’s primary stories, whether in film or television, and the Christian faith”. This is something that I have tried to model in my own life and academic career. Johnston’s book, *Reel Spirituality: Theology and Film in Dialogue*, also laid a foundation for how a theology of the movies may be done.⁴

Ted Giese is the pastor at Mount Olive Lutheran Church in Regina, Saskatchewan. He is also a regular contributor to *The Canadian Lutheran*, providing film reviews. He is an expert at doing “Theology of the Movies”. He combines strong film review skills with critical engagement and practical applications. His contributions to the Christian life are invaluable precisely because his film reviews navigate “being in the world, not of it”. Giese models the ideas above and provides helpful insights for Christians in the church. In

² *Vertigo*. Directed by Alfred Hitchcock with Screenplay by Samuel A. Taylor et al. based on the novel *D’entre les morts* (“The Living and the Dead”) by Boileau-Narcejac (Paramount Pictures 1958).

³ *The Matrix*. Directed by the Wachowskis with Screenplay by the Wachowskis (Warner Bros. 1999).

⁴ Robert K. Johnston, *Reel Spirituality: Theology and Film in Dialogue* (Grand Rapids: Baker Academic, 2006).

Chapter 5, “A Confessional Lutheran Approach to Reading Film: Where the Metaphysical Meets the Phantasmagorical”, Giese provides a very specific hermeneutical approach to interpreting films theologically. Specifically, he approaches it from a Lutheran-Confessional perspective. Hard-core Lutheran theologians will love it! And while this chapter will have the ultimate impact on those who share its Lutheran presuppositions and hermeneutics, I always think it is good for a general audience to see how some esoteric groups do things.

I myself am trained as a biblical scholar and theologian. But I’ve been teaching in the area of Theology of the Movies for some time now and teach two 3-credit courses on *Film, Philosophy and Religion*. My training as a literary critic is extremely beneficial for “reading” films; though Giese, in his chapter, challenges the notion of film as text in some measure. Indeed, Scorsese views the script as more of a “blueprint” rather than a fixed text; but there are other complex hermeneutical issues, as Giese points out in his chapter.⁵ My training as a theologian is also extremely beneficial for analyzing films since so much of Western culture is dependent upon biblical metaphors, characters/archetypes, stories, themes and ideas. I am particularly interested in four areas of film related to my expertise.

- 1) Affect of Film
- 2) Axiology of Film
- 3) Art Reflecting the Artist
- 4) Spirituality of Film (Transcendence)

Indeed, a lot of my work in *Film, Philosophy and Religion* are so interrelated that it is often difficult to separate them from one another. I have a holistic worldview that does not separate the spiritual from the intellectual, academic from the emotional, film from theology, physical from the social aspects of the human being.

As I noted just a minute ago, films affect us long before we’ve thought it through. This is why Carl Plantinga’s book *Moving Viewers: American Film and the Spectator’s Experience* is such an important study and a textbook in my film course.⁶ There is a correlation with philosophical axiology. Axiology is that branch of philosophy that studies what humans value and why.⁷

⁵ Martin Scorsese, “Working with the Script”, *Master Class*: <https://www.masterclass.com/classes/martin-scorsese-teaches-filmmaking/chapters/ms-working-with-the-script>.

⁶ Carl Plantinga, *Moving Viewers: American Film and the Spectator’s Experience* (Los Angeles: University of California Press, 2009).

⁷ Mark Schroeder, “Value Theory”, *The Stanford Dictionary of Philosophy*: <https://plato.stanford.edu/entries/value-theory/>.

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